Millennial Star

Vol. 104, No. 20 Thursday, May 14, 1942

POETRY

"OH, MAY I JOIN THE CHOIR INVISIBLE"

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end in self,
In thoughts sublime that pierce the night like stars
And with their mild persistence urge man's search
To vaster issues.

So to live is heaven:
To make undying music in the world,
Breathing as beauteous order, that controls
With growing sway the growing life of man.
So we inherit that sweet purity
For which we struggled, failed and agonised,
With widening retrospect that bred despair.
Rebellious flesh that would not be subdued,
A vicious parent shaming still its child—
Poor anxious penitence—is quick dissolved;
Its discords, quenched by meeting harmonies,
Die in the large and charitable air;
And all our rarer, better, truer self,
That sobbed religiously in yearning song,
That watched to ease the burden of the world,
Laboriously tracing what must be,
And what may yet be better—saw within
A worthier image for the sanctuary,
And shaped it forth before the multitude
Divinely human, raising worship so
To higher reverence more mixed with love—
That better self shall live with human Time
Shall fold its eyelids and the human sky
Be gathered like a scroll within the tomb
Unread forever.

This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven; be to other souls
The cup of strength in some great agony;
Enkindle generous ardour; feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion even more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.

—George Eliot.

THOUGHT FOR THE WEEK:

Where we all think alike, no one thinks very much.
—Walter Lippman.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 104, No. 20 Thursday, May 14, 1942 Price 2½d.

The "Millennial Star" is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 6d. for three months; 5s. for six months; 7s. 6d. for nine months; and 10s. per year.

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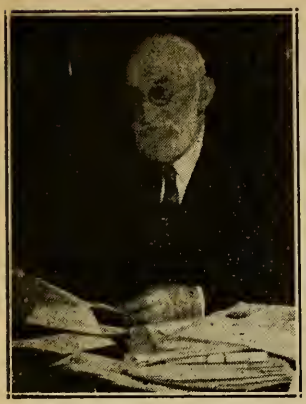
But it is they who do not fear me, neither keep my commandments, but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of of the devil; yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.—Doctrine and Covenants 10: 56.

A PERFECT REPRODUCTION

WHEN Joseph Smith organized his Church in 1830 he aimed to pattern his cult by the model found in the New Testament. Every official found in the early Church of the Saints is given a place in the Church of the Latter-day Saints. Modern critics of Mormonism must give Smith credit for his ability to imitate if he deserves nothing else. None of the great reformers saw the necessity of creating an organization which would be a perfect pattern of the original Church. Luther corrected several defects which Christianity had developed since the first century; Calvin corrected others; Wesley contributed greatly to the cause of church reform. If we should take all the reform measures of all the Christian reformers and place them in orderly arrangement alongside the pattern found in the Scriptures, the reformers' combined efforts would not match the Church as established by Christ and His Apostles. The old clock taken apart by the early popes and councils could not be placed together, each part properly placed that it might run smoothly. It remained for Joseph Smith, the expert clock repairman, to properly replace each part in its correct position and make the clock run as before. His Church is a perfect pattern of the ancient Church as established by Christ. —Wayne Stout.

Irresistible Argument

By President Heber J. Grant



Heber J. Grant

JOSEPH SMITH was able to reveal to people a religion that has inspired men with a determination to labour, with a willingness to labour, and they have gone forth now for over a hundred years and engaged in this labour, with joy, peace, and happiness, and with very wonderful and miraculous success. And, notwithstanding they have had that which, according to the world, was not true, yet all the wisdom and learning of the world has not been able to convert an energetic, faithful Mormon missionary.

When I was in England I had an experience with a young man who was labouring there. He was not then a regular missionary, but he had previously served over there as a missionary from Utah. Originally this young man came from England as a preacher for a certain prominent church on what he considered a very good salary. He was sent to Nephi, in Juab County, Utah Before going there, the head of his church in Utah gave him information about the Mormon people; gave many instructions; told him what to preach; told him never to read the Book of Mormon; told him not to read any of the works of the Latter-day Saints. Figuratively speaking, they loaded his gun with anti-Mormon literature and told him to fire it.

Well, the young man went to Nephi, and one day he met the Mormon bishop down there, on the street, and he shot both barrels at him—figuratiely speaking; and the bishop said: "Why, where did you learn all these falsehoods?" and he sat down and talked with him. The young man became interested, asked permission to call at his house, called a number of times, and finally bought a Book of Mormon, contrary to instructions. He read it, and he kept on reading and studying, and finally embraced the gospel and resigned his position from his former church, for which he was getting a fair salary, and went to pitching hay for a living. Subsequently, he went to his native land, England, as a missionary, without being paid.

It is a very wonderful and remarkable thing, that for more than a hundred years, missionaries have gone all over the world and proclaimed this gospel, and they have gone at their own expense or the expense of their families. There has been sufficient force in this religion, that from my early boyhood I have heard these returned missionaries testify that the most profitable, the most valuable, and the best time of their lives was while they were out preaching the gospel.

When this young man went back he took with him some of

our tracts setting forth various doctrines of the Church of Jesus Christ of Latter-day Saints, and he went to a minister there whom he had known before he left England; and he was made welcome. The minister was very glad to see him. (The young man related this to me in a conversation.) He asked this minister how he could answer these various arguments that were set forth by the Mormon people. He said he would like some information. The minister was an educated man; he knew several of the dead languages; had been studying for the ministry and graduated; and was a thoroughly educated gentleman. When these questions were presented, he fumbled around and got confused and could not answer them. Finally his minister friend turned and looked at this young man, and he said: "Look here, I believe you became one of those Mormons while you were out in Utah."

The young man laughed; and his friend jumped up with an oath and said: "You get out of here, before I kick you out." That was the way he was able to answer his questions.

The young man had explained it to the minister: "I can't meet this. I haven't been able to meet it." It was because he could not meet it in Utah that he became converted, and he thought he would give his minister friend over there a chance.

I remember another young man who came to Liverpool while I was there. He had had no experience whatever in public speaking; in fact, he had never stood before an audience in his life. He got up in front of a little bit of a table in the Liverpool office. He commenced to fumble the books around and nearly tumbled over the table. He said he did not know why in the world they sent him on a mission; that he had never done much at it, but he knew the gospel was true, and he was going to do his best. Amen. I think that about covers the sermon. It lasted about a quarter of a minute. The very first man he met in tracting was a minister, and the minister tied the young man up in a knot, and he tied it awfully hard. Did it discourage the boy? Not a bit of it. He came back to conference headquarters and began to study; and day after day, week after week, he studied like a good fellow.

He went out and distributed tracts, and worked on other people for about two months. Then he went back and called upon that identical minister; and when he called on him this time, lo and behold, the boy tied the minister in a knot. Now, that boy became a fine preacher of the gospel. I remember walking along the street in Bristol with a non-member of the Church. He had become interested, and invited me to go home with him for dinner. This young man was walking along ahead of us, and this gentleman told me what kind of preacher this boy was, how he enjoyed hearing him preach on the street, and that he had such a clear voice.

He was the son of a widow, and when the two years had expired I wrote to him: "Your mother is a widow. I don't want to keep you over here if it is any great hardship on your mother; but if you can stay three or four months longer I would appreciate it. However, you are at liberty to return home if you so desire."

He wrote to me and said: "I am interested in my work, and I have some people interested in the gospel. I am afraid if I go home now that they may not become converted. I believe if I stay here I can convert them to the gospel. It is not going to cost my mother very much more for me to stay this winter. I am a farmer; I can't do much good by going home before spring anyway. I have all the clothes I need, and the extra expense will not be very high. I want to stay three or four months longer."

It is simply wonderful that a young man, without experience in the world, can go out and labour three or four years for something that the unconverted say is not true and yet not be confounded, but be able to confound those who did confound him in the beginning before he preached himself; and that he should love this work so well that he wanted to stay there and labour, instead of returning to his home. That is only an illustration of one case out of thousands of young men who have gone out to preach this gospel.

This gospel has been preached more than one hundred years without money and without price. We do not pay our missionaries; they give their services free; and their parents, or they themselves, take care of them while they are in the mission field. It is almost unbelievable the great sacrifice the Latter-day Saints are making and have made in our missionary work. There is no other people in the world that is doing anything to compare with it in self-sacrifice and in honest, conscientious labour in the mission field. To me it seems that this alone ought to inspire a respect for the Latter-day Saints on the part of those that are not members of our Church, when they stop to contemplate the great sacrifice of time and labour that the people make along missionary lines

To my mind, the greatest of all the evidences of the divinity of the work in which we as Latter-day Saints are engaged, so far as practical evidence is concerned, is the fact that our missionaries go out and return with more of the love of the gospel than they had when they departed. So far as I know, no missionary of the Church of Jesus Christ of Latter-day Saints has ever returned home to announce that he has found that some other church has the truth. It is miraculous, to say the least, that if we are deceived, the Lord has been so unkind to us that not one of our missionaries has ever found the truth.

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THIS WEEK'S COVER. (Copy of an oil painting by J. Leo Fairbanks.)

THIS is one of the most outstanding events in the history of mankind. As a matter of fact, it stands alone in religious history. For as we know, this is the only occasion when the Father and the Son have appeared together to any persons in any dispensation. There was a reason, it appears, for this transcendant vision in our time. The idea of God lies at the heart of religion. Religion is what a man's ideas are, especially of God. God, in the New Testament, is a person. The modern God is impersonal. The Christ of the Gospels is a Saviour, a Redeemer of Mankind. These two conceptions are the very soul of Christianity. In the Nicean Creed men began to veer from this belief, until now, under the idea that God is discoverable instead of revealed, few ministers, even accept the idea that God is a person, and Jesus Christ has become, to most "up-to-date" minds merely a great teacher.

But this vision corrects the modern notion, pulls us back to the original doctrine. GOD IS A PERSON; CHRIST IS OUR REDEEMER.

Our Missionaries' Page

TAKE THE GOSPEL INTO THE HOMES.

DURING the long, bright evenings, our Missionaries, full time and part time, are spending profitable time in the homes of the Saints diligently teaching the saving principles of the Restored Gospel. Our members, the children of the Covenant, weary and tired after long hours in the factories and workshops, offices and business, are not able physically to study the doctrinal books of the Church. Children, likewise, are denied the attention they would receive under normal conditions. **We, the servants of the Lord, called and set apart to this sacred work, are responsible for the spiritual education of our fellow members. Let us not weary in our task. Let us see to it that no home is left without the Gospel, without the Spirit of the Lord abiding therein through the faithful observance of the Gospel principles.**

To say that all our Missionaries are taking advantage of this project, with its golden opportunities, is to exaggerate the obvious.

The Mission Presidency desire that every Missionary in the fulfilment of his or her duties should devote every spare evening to teaching in the homes of the Saints, both active and otherwise.

Family Group Sheets, Pedigree Charts, Lantern Lectures and Gospel Talks should be the objectives of every visit—not idle, purposeless talks that lead to nowhere.

> "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith.—D. & C. 88: 118.

Reports from the Field:

"I have had many Gospel conversations with a gentleman who is a staunch Methodist. I have left him tracts and a pamphlet, and loaned a copy of 'Was Joseph Smith Sent Of God?' ".—F. Fellows, Leigh, Lancs.

"Three hours were spent explaining the 'Word of Wisdom' and the Gospel, to my workmates."—Douglas T. Walker, Sheffield.

"We do not get very much chance to tract in the blackout, but try to get conversations with girls at work."—Joan Gregory, Batley.

"Visited a Sister who reported to me that, since being administered to she has recovered the use of her hands. Before administration she was unable to hold a needle, but now she has completed some fine silk embroidery."—Herbert Walker, Bradford.

"Whilst on a business visit, I had a Gospel conversation with a religiously minded lady. She expressed a wish to hear more, so I am sending her some tracts, and hope for future conversations."—John F. Cook, Norwich.

"My friend at work has now read the Book of Mormon and the Pearl of Great Price." She says she knows that Mormonism is the truth, and hopes to convince her husband."—Emma Wynn, Oldham, Lancs.

"I have sold three copies of 'Speed on Salt,' two Articles of Faith, and one Ready Reference."—Richard C. Thomas, Varteg.

"I WILL SERVE THE LORD WITH ALL MY HEART, MIGHT, MIND AND STRENGTH."

—A. K A.

Missionary Movements

ARRIVALS AND APPOINTMENTS.

Sister Joyce Kathleen McCormick of the Bristol District was set apart by President A. K. Anastasiou on the 16th March, 1942, and assigned to labour in the Scottish District.

Elder George Alfred Harry Evans of the Birmingham District was set apart by President A. K. Anastasiou on the 21st March, 1942, and assigned to labour in the Norwich District.

Sister Ivy Woodhead, labouring in the Mission Office as Mission Secretary, was appointed Publicity Manager on the 16th April, 1942.

Sister Emily Greenhalgh Astin of the Liverpool District was set apart by Elder George H. Bailey on the 24th April and assigned to labour in the Newcastle District.

Sister Winifred Moore of the London District was set apart by Elder James R. Cunningham and assigned to labour in the Bristol District, on the 25th April, 1942.

Sister Julia Margaret Walton of the London District was set apart by President A. K. Anastasiou on the 25th April and assigned to labour in the Bristol District

Elder Norman Derrick Hawkes of the London District was set apart by President A. K. Anastasiou on the 2nd May, 1942, and assigned to labour in the Birmingham District.

TRANSFERS.

Elder Albert H. Willmott was transferred from the Bristol to Hull District on the 1st March, 1942

Sister Rose Ellen Fletcher was transferred from Birmingham to Scottish District on 16th March, 1942.

Sister Grace E. Gent was transferred from the Mission Office to the Liverpool District on the 18th April, 1942.

Elder Sylvester Herbert Dale was transferred from the Mission Office to the Norwich District on the 21st March, 1942.

Elder William Harry Dyson was transferred from London to Hull District on the 1st May, 1942.

Elder Andre Constantine Anastasiou was transferred from the Hull to Birmingham District of 1st May, 1942.

Elder Alvin Loraine Gittins was transferred from the London to Norwich District on the 9th May, 1942.

Sister Lucy Ripley was transferred from the Newcastle to Scottish District on the 16th May, 1942.

Sister Olga Sophie Emery was transferred from the Manchester to Scottish District on the 17th March, and then to Newcastle District on the 16th May.

L.D.S. Pen Friendship League

IT is a matter of hopeful anticipation that our L.D.S. Pen Friendship League will receive genuine support and sustained interest in all parts of the world where the Church is established today. Our L.D.S. boys in the army overseas are especially interested in our League. **"The Pen Friendship League is, to my mind, a great asset to the British Mission and will play an important part in the life of the young men and women of the Church,"** writes Pte. C. J. Durrant from Colombo, Ceylon.

Latter-day Saint youth, seek true and lasting friendship in the Church. If there is no one close by you are interested in, be sure there is your opposite somewhere else in similar position. Reach him or her through our Pen Friendship League. Enthusiasm, creative ideas, the spirit of youth and this League ought to be united in making every one of our L.D.S. boys and girls happy, contented and blessed.

To our members in other parts of the world: Why not join our Pen Friendship League? It offers you an opportunity to enter into intelligent correspondence with the members of the Church of your own age, ideas and aspirations, in England, America, Europe and the Colonies. It may be a means in a number of cases to establish not only interesting and life long friendship, but earthly and eternal union as well.

COMPLETION OF LETTER FROM AN AMERICAN GIRL PEN FRIEND.

(Continued from previous issue)

Then there's Dick, or "Pete" as he is called. There's no reason for it at all, but we all have our nicknames and "Pete" is Dick's. I shall not reveal mine. Though some years older than I, we've been very close, as we are the two youngest. Dick is tall and slender, good-looking in a Gary Cooperish sort of way, works in defence, and is crazy about dancing. He's unmarried, and since he works nights, he's what we call a "swing-shift" bachelor. He's very like mother, very generous and unselfish, but he isn't so silent. But then we all talk a lot—a Robinson-Young failing. Oh, yes, we too are related to Brigham Young. I've yet to meet a Mormon that isn't. His brother, Lorenzo Dow Young, married my great great grandmother. Mother says I shouldn't bury you under these genealogical statistics. "Pardonnez-moi." And when you have dug yourself out, if you can, I'll introduce myself. Regardless of what I said at the beginning of the family census, I am a very important person—in my own opinion anyway, and if I didn't think so, who would?

My name is Ruth Robinson. I'm twenty-four years old. 5 feet 7 inches tall, blue eyes, blond hair and slender. While I'm not a Madeline Carroll or Ginger Rogers in appearance, still my face is not one you could "pull nails with," nor will it "stop a clock," to use the idiom current hereabouts. I am a graduate of the University of California at Los Angeles, or U.C.L.A. to abbreviate it. Here I majored in English and minored in Foreign Languages, French, Spanish and German. I like Spanish the best. I also studied Latin in High School. I play the piano well enough for my own amusement, but not for anyone else's. I collect records, ranging from Artie Shaw's "Frensi," Harry James' "You Made Me Love You," to Tschaikowsky's "Romeo and Juliet" and "Piano Concerto in B flat Minor"

The Latter-Day Saints' "Millennial Star"

THURSDAY, MAY 14, 1942

EDITORIAL

The Restoration Of The Priesthood

THE Fifteenth of May is an historical day in our Church. It is of deep importance, or at least it should be, to all mankind, for on this day the Ancient Priesthood of Aaron was restored to men again for the last time. Its significance is appreciated by every Latter-day Saint, especially by those who have been ordained to this Priesthood.

The Prophet Joseph Smith as a youth, in his supplication to Heaven for light and guidance, was blessed with a glorious vision of two Personages of transcendent glory and majesty—God the Father and His Son Jesus Christ. Latter-day Saints know the meaning of this great epochal event of the modern times. It has for ever done away with the mystery of God. In his search for truth, this humble youth was rewarded beyond his expectations. Before him stood the Very Author of all creation, and His Son, the Redeemer of the created host of men on earth. It was the Spring of 1820. "This is my beloved Son. Hear Him!" With doubt and darkness for ever dispersed from his mind, the young Prophet went forth to fulfil the command of the Son of God. The Dispensation of the Fulness of Times was being ushered in with all its laws, ordinances, principles and government. The Prophet had to be instructed, guided and inspired, to bring to pass the eternal purposes of God. For over three years he testified of the heavenly vision, gathering around him some honest souls who believed his humble testimony. Opposition and persecution, unfortunately, grew apace.

But the Kingdom of God had to be established. One revelation was not sufficient. Accordingly, on the night of the 23rd September, 1823, the Angel Moroni, the keeper of the Ancient and Sacred Records of the Western Hemisphere, was the next heavenly messenger—a resurrected being—sent from the presence of God to instruct the Prophet in the bringing forth of the Book of Mormon. This messenger came repeatedly for a number of years, until at last the Nephite records on gold plates were entrusted into the hands of this Latter-day Prophet and with them the seer stones. Through many vicissitudes of persecution, poverty and suffering, the young seer was able to accomplish the translation of the ancient records with the aid of a faithful and diligent scribe, Oliver Cowdery, and by means of the Seer Stones and by the power and gift of God.

In the course of these labours the Prophet and his companion came across the subject of "baptism for the remission of sins," which was of frequent mention on the Nephite plates. Realizing the importance of baptism and the solemnity with which this matter impressed itself upon their minds, they

retired to the woods close to their abode and knelt down in prayer, supplicating the Lord for light and guidance how they may fulfil this sacred ordinance. The Angel of the Record had declared that all mankind were in the state of darkness and apostacy as to the ordinances of the Gospel. If baptism were an indispensable condition of salvation, by what authority could this all-important rite be administered. Despite many marvellous revelations the Prophet had received from the lips of the Lord and the Angel Moroni, he dare not attempt to fulfil this earthly ordinance of baptism without authority.

As these men prayed in the sacred solitude of the grove—May 5th, 1829—an Angel of Light descended and stood before them, revealing his identity as John, known of old as the Baptist, and declared that he had come by direction of Peter, James and John, the presidency of the three apostles of the Meridian Dispensation, "who held the keys of the Priesthood of Melchizedek." Laying his hands upon the heads of the two, the resurrected and glorified John the Baptist, ordained the Prophet Joseph Smith and Oliver Cowdery into the Aaronic Order of the Priesthood with these words:

"Upon you, my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never again be taken from the earth. . . .—D. and C. 13.

The Priesthood of Aaron. Yes, the lesser Priesthood, which the Lord confirmed upon Aaron—the brother of Moses—and his posterity throughout all the generations. "Thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the Priest's office," the Lord commanded Moses. This lesser Priesthood continued with the descendants of Aaron among the Children of Israel until John, the son of Zacharias, was raised and ordained to be the forerunner of Christ in the Meridian Dispensation.

The return to earth of John the Baptist, Moroni, Peter, James and John, Elijah and Moses, in the resurrected state, demonstrates the continuity beyond the grave of Divine authority conferred upon individuals in mortality. After the apostacy of eighteen centuries, it marks the re-establishment of the Priesthood of God upon the earth, the restoration of Divine Authority and appointment to officiate in the initiatory ordinance in the case of John the Baptist and subsequent higher ordinances re-established through personal ministration of other messengers whose names are here mentioned.

Approximately 100,000 Deacons, Teachers and Priests are ordained in the Aaronic Priesthood in the Church today. This great body of men are the seed of Abraham, the House of Israel, whose hereditary right it is to hold this and the higher Priesthood by virtue of lineal descent confirmed upon Aaron and his posterity throughout all their generations. This power and authority of the lesser Priesthood confirmed upon this great body of Deacons, Teachers and Priests, is to remain on earth until the Lord shall come and receive those who faithfully and diligently labour in this Church and Kingdom of our God.

—ANDRE K. ANASTASIOU.

as played by Vladimir Horowitz. Tschaikowsky is my favourite composer. If we ever have an air raid, my records and my books will be the objects of my greatest concern. I can never get enough of either, especially books. Our house is already overflowing with them. We thrust them in closets, behind other books and in boxes, but still they threaten to submerge us. My pet dream is to have a house big enough to hold them all in one shelf-lined room, with my piano in one corner and my phonograph and record collection in another. Maybe it will come true some day.

My pet ambition—don't laugh—is to learn to ride horseback. I've never had much of a chance to, yet I can never remember a time when I didn't thrill at the sight of a horse and long to gallop away on it. Of course, I've ridden a little, but not enough to satisfy myself. In fact, the last ride I had ended in disaster. I dug my heels in the horse's side, yelled "Hi-o Silver" in his ear and away we went. It was wonderful! Like riding the wind, but, alas, we soon parted company. The horse, anxious to return to its oats, swerved up a bank—I kept following the road. Luckily I was only bruised, and I suppose I deserved worse for making the horse gallop with such an inexperienced rider as myself. But some day I'll learn to stick!

I am active in Church work, being President of the Gleaner Girls in Arlington Ward. I also help teach the Cradle Row Class in Sunday School. I like children very much. For two years of my college life, I earned my tuition and board by taking care of them. They were very happy years, for the Marshalls were most kind to me and treated me as one of the family.

Besides horses, I like dancing, and right at present am trying to master the tango. Also, drama appeals greatly to me. I used to belong to a little theatre, but I can't act. I am greatly interested in the movies, because I live in a movie town. Los Angeles embraces Hollywood, which, technically, does not exist, being only a part of the city. But to all tourists and many Angelenos it is the only part.

I see this letter threatens to go on for ever, so I'll call a halt. I hope I haven't bored you with the description of my family, but you see, if we're going to be friends you'll have to know about them, because I shall mention them often, and I want you to be able to place them. I could discuss the war, but I'd rather not—I'm sick of it already. As for politics, ours could scarcely interest you very much and they're too closely entwined with the war anyway. There are many things we can talk about though: Religion, Art, Drama, Music, Sports, everyday living, books Hollywood, people, pets, etc., etc.

Don't feel obligated, however, to answer this letter if inclination and circumstances forbid it. By giving me a motive for writing, you have more than repaid me already. I only hope you will enjoy it as much as I have the writing of it.

Sincerely yours,
RUTH ROBINSON.

P.S.—Just like a woman! My address is 3616 10th Avenue, Los Angeles, California, U.S.A.

LATTER-DAY SAINTS—YOUTH OF THE CHURCH—WRITE TO EACH OTHER.

—A. K. A.

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LEEDS DISTRICT CONFERENCE SCHEDULED.

Leeds District Conference will be held at the Bradford Chapel, Woodlands Street, off City Road, on Saturday and Sunday, May 23rd and 24th.

Saturday programme: 5.30 p.m., Special Meeting with District and Branch Presidencies; 6.45 p.m. to 8.30 p.m., Tabernacle Organ and Choir Records; 1-act play, "Conversion"; dramatic reproduction on records, "The Fulness of Times"; Sister H. Woodford on Genealogical problems; social contact, etc.

Sunday programme: 10 a.m., Testimony-Sacrament Meeting, 11 a.m., 1st session, with an half-hour programme presented by Sunday School children; 2.30 p.m., 2nd session; 3.45 p.m., separate sessions for Priesthood and Ladies; 6 p.m., the final session.

Conference Theme: "Pre-existent, Present and Future Life."

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ERRATA.

Date of the Birmingham District Conference should read July 11th & 12th.

AUXILIARY SECTION

PRIESTHOOD

Under the Direction of the Mission Presidency

ONE PRIESTHOOD ONLY.

There is and has even been but one Priesthood, the Holy Priesthood, "which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years." By its authority, alone, may men speak and act in the name of the Lord for the salvation of humanity.—Doctrine and Covenants 84: 17.

I believe it to be the duty of the Church to recognize and acknowledge every man who holds an official position in it, in his sphere and in his calling. I hold to the doctrine that the duty of a Teacher is as sacred as the duty of an Apostle, in the sphere in which he is called to act, and that every member of the Church is as much in duty bound to honour the Teacher who visits him in his home, as he is to honour the office and counsel of the Presiding Quorum of the Church. They all have the Priesthood; they are all acting in their callings, and they are all essential in their places, because the Lord has appointed them and set them in His Church. We cannot ignore them; or, if we do, the sin will be upon our heads.—Gospel Doctrine 204.

MELCHIZEDEK PRIESTHOOD OUTLINE OF STUDY

FOR JUNE, 1942.

Text: PRIESTHOOD AND CHURCH GOVERNMENT.

The following outlines indicate what material should be studied each week during the month of June. Note: Only three lessons are given each month. Class leaders should present the text covered by these lessons at the MONTHLY UNION MEETINGS ON THE LAST SATURDAY OF EACH MONTH.

Lesson XVI. Divisions of the Priesthood. (Chap. 9, pp. 102-108.)

Lesson XVII. The Melchizedek Priesthood: History and Authority. (Chap. 10, pp. 108-111.)

Lesson XVIII. The Melchizedek Priesthood: The Elders. (Chap. 10, pp. 111-115.)

HEALTH AND LONGEVITY AMONG LATTER-DAY SAINTS.

The Word of Wisdom—the Code of Health—teaches that tobacco is not for human use. Most Latter-day Saints do not touch it. For your consideration is submitted a table, furnishing convincing statistics on the moral conditions of the smokers and non-smokers in a high school (U.S.A.):

	Smokers.	Non-Smokers.
Weak of Will	32	1
Coward	15	0
Liar	16	0
Degenerate	7	0
Vulgar	12	0
Influence bad	15	0
Disobedience	18	1
Disrespectful	11	0
Truant	16	0

AARONIC PRIESTHOOD.

BRANCH TEACHERS' MESSAGE FOR JUNE, 1942.

BROTHERLY LOVE.

Does it seem strange that in a war-torn world we pause a moment to consider the doctrines of brotherly love? Since our own right to live as we choose has been violently challenged, shall we desert our ideals and surrender to the soul-devastating principles of hatred and ill-will? In this great crisis, shall we allow ourselves to assume frenzied attitudes which destroy our sense of judgment and canker our righteous self-discipline?

What would the Saviour do if He were here? He would love His fellow men, all of them, even His enemies. For so He did and taught that we should do. He would not condone men in their evil and wicked conduct, but ever pray and struggle for their enlightment.

Even His right to live as He chose was challenged, ultimately leading to His crucifixion. As He was lead by His executioners, was there hate in His heart toward them? Did He hate those who hated Him, some of whom drove the nails, thrust the sword, and fixed the thorns upon His head? What of those who scorned and mocked Him, and even he who spat upon Him?

In His attitude we have our pattern. In, perhaps, His darkest hour upon the earth, as He hung upon the Cross, He looked upon those who challenged His freedom, His way of life, those who hated and despised Him unto death, and said, in prayerful supplication: "Father, forgive them; for they know not what they do." He loved them even though they crucified Him.

Actuated by this same lofty spirit, the First Persidency of the Church issued a statement on December 8th, 1941, which we should bind upon our hearts: "We urge that hate of men which injures most them who have it, shall not be permitted to enter our hearts, and that the eternal principle of the brotherhood of man shall ever be the guiding spirit of our conduct."

RELIEF SOCIETY

The announcement of the General Board that, according to a preliminary tabulation, the Relief Socity has exceeded its Centennial membership goal of 100,000, by achieving an enrollment of more than 113,000 as of December, 1941, is cause for rejoicing among Relief Society workers everywhere. In the Missions of the Church there has also been an increase in membership, despite the very abnormal conditions. When the records are finally compiled, we shall know that our membership exceeds even the grand new total announced.

I quote here some of the Centennial thoughts of our General President, Sister Amy Brown Lyman:

"In these days of anxiety, let us regard one another with tenderness, love and sympathy; let us put our trust in the Lord and unite in fervent appeals to Him for strength and courage to meet life each day as it comes with faith and composure, and to turn men's hearts to ways of peace.

"Our greatest source of help and comfort at any and all times lies in the Gospel of Jesus Christ and in the spiritual security which comes from a testimony of its truthfulness. It is my testimony that the Gospel of Jesus Christ is true; that it has been restored in its fulness in these latter days; that Joseph Smith was a prophet of the living God; that the Father and the Son appeared to him in vision; that he heard the voice of God say: 'This is my beloved Son. Hear him!'; that the Prophet was the instrument in the hands of our Heavenly Father in restoring the Gospel in its fulness."

May I repeat: LET US PUT OUR TRUST IN THE LORD AND UNITE IN FERVENT APPEALS TO HIM FOR STRENGTH AND COURAGE TO MEET LIFE EACH DAY AS IT COMES WITH FAITH AND COMPOSURE.

—MARIE W. ANASTASIOU.

GENEALOGY

Chairman - - - - - - Elder James R. Cunningham
Assistants - - - - - - - - Elder Ira Wm. Mount
Sister Catherine L. M. Horner
Sister Hilda M. Woodford

BAPTISMS AND ENDOWMENTS.

District.	March.	April.	Total.
BIRMINGHAM ..	—	—	—
BRISTOL	—	2	2
HULL	4	—	4
LEEDS	—	—	—
LIVERPOOL	18	5	23
LONDON	46	40	86
NEWCASTLE	10	—	10
MANCHESTER ..	—	16	16
NOTTINGHAM ..	60	—	60
NORWICH	—	—	—
SHEFFIELD	—	—	—
SCOTTISH	—	—	—
WELSH	—	—	—
IRISH	30	—	30
TOTAL	168	63	231

Outlined above are what may be aptly called the "vital" statistics of the Districts. The figures are really vital, bringing joy to those who have drawn a "prize" (the greatest prize ever offered to man—that of Baptism, the gateway to Eternal Life) or bringing despair to those whose hopes, once centred in the appeal to be "set free," are now dashed to the ground, when thy are told "stay in prison for another indefinite period, your children on earth are not yet living up to their privileges."

The judge is never envied, when, in punishing the guilty, Justice demands the extreme penalty and he must take the action which condemns the prisoners to death. If the prisoners at the bar were his own parents, observers would say that a more dramatic situation could hardly be staged, and they would think, "surely this man will not condemn his own flesh and blood to death."

Yet, in our own gospel of love we come face to face with this fact, that similar scenes are being enacted almost daily among our Church members.

Every time a Saint comes to an understanding of the importance of this work and refuses to answer the promptings of the spirit and take action that will set their ancestors free, they then impose a "spiritual death sentence" upon their own parents.

They voluntarily consent to an indefinite term of imprisonment being passed upon their loved ones, and unless the Father in His mercy raises others more in harmony with the Spirit of Elijah, their relatives in prison have nothing to hope for but banishment and death as the end of things.

Won't you step up and hand them the key which will open their prison cell? Who can withstand the pleadings of the millions of virtuous, repentant, would-be Saints in the Spirit World? Are there any who will "fight for their freedom" by spreading the precious truths of the work, through setting a personal example of activity in research and thereby earning the title of "Saviours on Mount Zion"?

SUNDAY SCHOOL

Superintendent - - - - Elder James R Cunningham
First Assistant - - - - - - Elder W. O. Chipping
Second Assistant - - - - Sister Winifred A. Osborn

SUNDAY, JUNE 7th.

MARRIAGE AND SEALING.

Hymn—"Oh, My Father." No. 395.

Prayer—A Father, holding the Priesthood.

Hymn—"Give me a Home." No. 276.

Poem—Own choice of a poem on marriage and the home.

1st Speaker—"The family instituted by God." (Give examples: the giving of Eve to Adam; courtship of Jacob and Rachel, etc.)

2nd Speaker—"An Everlasting Covenant restored in this Dispensation." (Contrast Civil Marriage against Temple Marriage.)

Hymn—"Our mountain home so dear." No. 225.

3rd Speaker—"Temple Marriage a Law of the Celestial Kingdom for both Living and Dead." (Through vicarious work in the Temples, our dead can obtain the privilege of SEALING.)

Hymn—"Let love abound." No. 206 (in the Buff Book).

Prayer—A Mother.

Texts and Quotations suitable for these three talks can be found in Rollap's "Gospel Quotations," 1244-1269.

PRELUDE:

First half of Song No. 257, Deseret Sunday School Songs.

SACRAMENT GEM, JUNE.

O Saviour, blessed Saviour,
We come before Thy throne,
And ask that Thou will help us,
To live for Thee alone.

POSTLUDE:
Last half of same song.

THE CHILDREN OF TODAY ARE THE MEN AND WOMEN OF TOMORROW.

Dear Sunday School Superintendents, Teachers, and Class Leaders.

Remember the worth of souls is great in the sight of God. Your obligation in teaching the children of Zion the fundamental principles of the Gospel of Jesus Christ is great.

Remember, many of the great leaders of the Church today owe much to the Sunday School, where they were taught the laws of the Gospel, and this important ground-work has stood them in good stead ever since.

Teachers, remember your influence may have a big bearing on the coming generation. How many children have passed through your class? Do you consider they have benefitted by the instruction you have given them? The care of the youth of the Church is in the hands of the Sunday School. PROJECT FOR JUNE.

Our Sunday Schools must be qualified to instruct the young, and to care for their every need.

MISSION SUNDAY SCHOOL BOARD.

M.I.A.

Y.M.M.I.A. Superintendent - - - Elder James P. Hill
Y.W.M.I.A. President - - - Sister Madeline E. Hill
Assistants - - - - - - - - Elder Melvin W. Dunn
Sister Louise Lawman
Executive Secretary - - - - Sister Alice Bickerstaff
Mission Beekeeper - - - - - - Sister Edith G. Rees

Of late there have been reaching us queries regarding MASTER M-MEN AWARDS. This is an important point and we thought it as well that something explanatory be published on this page for the benefit of all. Full details as to how one may become a Master M-Man, including the standards set to be reached and age limits, etc., have been printed for some years past in conjunction with M-Men course manuals. Space will not permit of their reprinting here, but it is certain that in all Branches there are, among M.I.A. members, old manuals that could be perused when desired. **APPLICATION MUST BE MADE ON THE OFFICIAL FORM.** No other can be accepted. These are only obtainable from Salt Lake City, and at the moment there are some ordered (all that we had in stock having been distributed recently). **MASTER M-MEN AWARDS CANNOT BE GRANTED IN THIS COUNTRY.** Each application must be reviewed by the General M-Men Committee of the Church, and they decide whether the award is to be made. Master M-Men pins are not kept in stock here; they also are sent from Salt Lake City according to the awards made.

If, therefore, you are considering the achievement of the Master M-Men standard, remember (a) To read carefully the instructions contained in M-Men handbooks; (b) To make application on the Official Form; (c) To submit your application to the Mission M.I.A. Board, who will forward your application to the General M-Men Committee of the Church after scrutiny.

A SUMMER PROGRAMME for the M.I.A. is at the present moment under consideration by the Board and will be circulated immediately it is prepared. Suggestions are invited from you all. It is your M.I.A., in the British Mission, and our chief concern is for your enjoyment in what spare time is at your disposal. HELP US TO HELP YOU. Keep in touch with the Mission Board. Meanwhile, support your local leaders and put your BEST FOOT FIRST to achieve the best things for all.

CARRY ON! **LET'S GO TO MUTUAL!**

PRIMARY

Acting Supervisor: Edna Gardner

Theme for the Month.

SELF CONFIDENCE — FAITH IN OTHERS.

Objective—To teach that in order to grow to be good and strong men and women, boys and girls must learn to have confidence in themselves and faith in others.

Greeting Song.

Roll Call—Let children respond by telling what they can do at home all by themselves.

Prayer—Asking our Heavenly Father to always help us to do the things our mothers and fathers want us to do

Songs.

Talk with the children about the home; and even the tiniest child can help.

Memory Gem—If at first you don't succeed,
Try, try again.
'Tis a lesson you should heed,
Try, try again.

Teachers should develop the following story and get the chidren to act it out:

Once there was a little steam engine which carried a very heavy load and could not get over the hill. It asked a big steam engine to assist it, but the big steam engine refused by saying, "My day's work is finished, I have just been polished and cleaned," and off it went. Next, along came another steam engine which was puffing and blowing as though it was tired, and on the request for help said, "Indeed no, can't you see I am tired." After a while, along came a little steam engine, and on the request for help, said, "I will try, and she pushed and she shoved, and kept saying to herself, "I think I can," and at last they got over the hill.. Away went the little steam engine, with her heart singing, "I thought I could, I thought I could," and feeling happy and glad at having helped.

"A LIBRARY OF CHURCH BOOKS IN EVERY LATTER-DAY SAINT HOME."

—A. K. A.

STANDARD CHURCH WORKS

Holy Bible (Leather bound) (Ready References)		15/0
Holy Bible (Leather bound) (Teachers' Edition—Ready References		28/6
Holy Bible (Inspired Version) - - - -		19/0
New Testament (Leather bound) (Ready References		12/0
Book of Mormon (Missionary Edition) NEW SUPPLY		3/6
Book of Mormon - - - - - - - -		6/0
Book of Mormon (Leather Bound) - - -		12/0
Book of Mormon (Leather bound) (India paper)		15/0
Doctrine and Covenants (Leather bound) -		12/0
Doctrine and Covenants Commentary - -	H. Smith and J. M. Sjodahl	11/6
Livre de Mormon (French, Leather bound) -		6/0

OTHER WORKS

Articles of Faith (Blue cloth) - - - -	James E. Talmage	6/0
Articles of Faith (Leather Bound) - - -	James E. Talmage	12/0
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Case Against Mormonism - - - - -	Robert C. Webb	5/0
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Elijah the Prophet and his Mission - - -	Joseph F. Smith	8d.
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Falling Away - - - - - - - -	B. H. Roberts	7/0
Flashes from the Eternal Semaphore - -	Leo. T. Muir	4/6
Founding of Utah - - - - - - -	Levi Edgar Young	7/6
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Gospel Quotations - - - - - - -	Henry H. Rolapp	5/9
God's Covenant Race - - - - - - -	James H. Anderson	6/6
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Great Apostacy - - - - - - - -	James E. Talmage	3/6
Great Temple - - - - - - - -	McAllister	9d.
In Search of Truth - - - - - - -	John A. Widtsoe	4/0
Joseph Smith's Teachings - - compiled by	Edwin F. Parry	4/0
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MUSIC

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Primary Song Books		2/3

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M.I.A. Manuals	2/0
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Relief Society Minute Book	2/6
Sunday School Record	4/6
Branch Record of Tithepayers	£1/0/0
Branch Record of Members	11/6, 15/6 & £1
Branch Historical Record	16/0

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149 Nightingale Lane, London, S.W.12

The Ludo Press, 373 Earlsfield Road, London, S.W.18.